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My dear friend

Wm. Lloyd Garrison

George - James Jacobs
With kind love from
The Misses Legg - & Aunt.

Christmas. 1852.

DOMESTIC SCENES

13

GREENLAND AND ICELAND.





GREENLAND MOTHER AND HER CHILD.

DOMESTIC SCENES
IN
GREENLAND AND ICELAND.

BY THE AUTHOR OF "EVERY-DAY WONDERS."



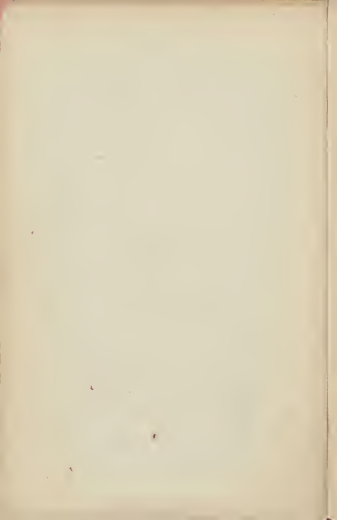
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GREENLAND.

I AM going to tell you a story about Greenland. Bring the atlas, and I will show you where it is on the map. There, it is much nearer the top of the map than England. That part of the world is called the North. It is very cold there. Even in summer it often snows. There are great lumps of ice always floating about in the water, bigger a great deal than this house ; large hills of ice, called ice-bergs. Berg means mountain. You know that a mountain is a very high hill.

Sometimes, in very cold winters, we have thick ice on the surface of the ponds and rivers in this country, but we never have ice-bergs in our seas. These great hills of ice float about in the sea near Greenland, and they look very beautiful in the sunshine. It is only a very short time every year that the sun shines brightly, and during that short time the ice-bergs are very sparkling, and they are tinged with all the colours of the rainbow, orange and blue and red and green and yellow and violet.

The people who live in Greenland are called Greenlanders. Here is a picture of the kind of house they live in during the winter. Look at the little passage by which they go into the house. It is very low indeed, so that they must creep in on their hands and knees. The reason



EXTERIOR OF WINTER-HOUSE.

they have this passage so low and so narrow is, that there may be as small a space as possible for the cold winds to come in at. The house is like a snug box. It has windows, as you see, but they are not made of glass, they are made of thin skin, taken from the inside of an animal called a seal, and a great many pieces of this thin

skin are sewed together, until the piece is large enough to cover the space intended for the window. This is a poor sort of window. It lets in very little light, so the Greenlanders keep their lamps burning by day as well as by night. The walls of the houses are very rough ; they are made of great masses of stone heaped one upon another ; with pieces of turf between, and all the holes and crannies are filled in with earth. The men have nothing to do with building the houses, they leave that to the women, while they go out upon the seas to catch fish. When the women have built up the walls, they lay long pieces of wood, called rafters, from one wall to another to form the roof. Bushes are laid over the rafters ; then a layer of turf, and then a quantity of fine earth.



INTERIOR OF WINTER-HOUSE.

While it is very cold freezing weather these houses last very well, but as soon as ever the rain comes down in summer, the wet wears away the top, and in it all falls. But the Greenlanders are careful to get out of their houses before this happens, and all the summer long they live in tents. You shall hear about the summer tents

presently. But, first, here is a picture of the inside of the winter house (page 5). Several families live in one house, and one room is enough for each family.

You see there are three rooms in this picture. This house then holds three families. And there is a lamp hanging in each of the rooms. That lamp is a very useful piece of furniture. It warms the house instead of a fire, for they have no fire-places, no grates, no chimneys, and it gives light to the Greenlanders by day and by night; and besides this, it boils their water, and cooks their food, and dries their shoes and their wet clothes. They put their wet clothes on a rack above it, out of reach of the flame. This lamp is a sort of basin filled with oil, and instead of having a wick in the middle, as our

lamps have, it is filled with dry moss, and this is lighted, and it makes a broad flame.

The floor of the house is a little above the earth, as you see in the picture. The men sit in front, with their legs hanging down, and the women sit behind, cross-legged. There is no other piece of furniture than the lamp ; no chair, no table ; and there is no bedstead, but at night they spread old tents or skins on the floor, and lie down to sleep.

The little babies have no clothes made for them, they are left naked, and their mothers carry them about on their backs in a kind of hood. At the beginning of this book you will see a picture of a Greenland mother with her little baby ; see, it is looking over her shoulder ! I think the poor little thing must be very

cold, if it has nothing to cover it ; but perhaps, though no clothes are made for the babies, they may be sometimes wrapped up in a piece of an old tent or a skin ; I think this is most likely, as their mothers are very kind to them.

I cannot tell you much about the dress of the Greenlanders, until you have heard of the reindeer, because part of their dress is made out of the reindeer's skin.

Look at the picture of the reindeer. Those branching horns on its head are called antlers. It has a pair of new horns every year. The old pair fall off, and the new ones grow out of its head. At first they are soft, and covered with woolly skin, but as they grow larger the woolly skin falls off, and they become very hard.



REINDEER, WITH GREENLANDER IN SLEDGE.

The reindeer serves the Greenlander instead of a horse, for he has no horse. He gets into his sledge, which is a kind of carriage for driving over the snow, shaped like a boat ; and off scampers the reindeer as fast as he can gallop, for he likes to go fast, and he is stronger than a horse. But though the poor rein-

deer works hard, he has not much to feed upon. His best time is in the summer, for then there is nice fresh grass in the valleys, and this makes him a feast. But in winter he must work hard for his food, by scraping away the snow with his feet, and digging out moss that lies hidden under it. In Greenland there are neither sheep, nor oxen, nor pigs, so that they have neither mutton, nor beef, nor pork ; but they eat the flesh of the reindeer instead, and think it very good, and they have also the flesh of the seal to eat. You have heard how useful the reindeer is, but you have not heard all there is to tell about it. It supplies the Greenlanders with milk, for they have no cows ; and, after it is dead, or after it has been killed for food, its skin makes part of their dress.

I have mentioned the seal once or twice. It is a very curious animal. I do not know how the Greenlanders would live without it; for they are obliged to be careful not to kill too many reindeer for food, lest they should have none left to draw them in their sledges. They are not afraid of killing many seals, for the seals come all round the coasts, in great abundance.

In the picture of the Greenlander seal-catching, at page 29, there is a seal. Look at it. It is an amphibious animal, which means, that it can live in the water or out of the water. It likes best to be in the water; but when it is swimming about with its head under water, it is obliged to come up every quarter of an hour to the top, to take a good breath of fresh air. If it did not do this, it would be choked.

Then it likes very much to lie upon the large masses of ice that are floating about in the seas. Besides the hills of ice of which I told you at the beginning of the story, there are flat pieces near the shore, and a whole herd of seals may sometimes be seen lying asleep on them on a sunny day. And, when they sleep, they cannot sleep quietly, but they snore very loud indeed. Sometimes the Greenlanders find where they are by the great snoring that they make, and then they come suddenly upon them and kill them with clubs, glad to get so much food for their wives and children.

The seal is covered all over with very smooth hair. There is a little creature in England, called a mole, which has skin as smooth as that of a seal. Perhaps you have never felt a mole's skin, but I dare

say you have often stroked pussey's back. Pussey has smooth fur, but the seal's skin is smoother. It seems as if it had been rubbed with oil. Its legs are very short, particularly the fore legs; they are shorter than its hind legs. They are very convenient for swimming in the water, and though the movements of the seal are rather awkward on land, yet it gets on very fast indeed, so fast, that when a Greenlander is chasing it, it gives him a great deal of trouble, and tires him very much before he can catch it, and sometimes it is so nimble that it gets away from him altogether. The seal has large fiery eyes, with eyebrows and eyelids. The little holes for its ears have no flaps to cover them. Its hinder feet are webbed like the feet of a goose. Did you ever look at a goose's foot, or a

duck's foot ? They have a skin between the toes, which they spread out like a fan when swimming in the water, and it helps them along nicely. But I dare say it is having webbed feet that makes them walk so awkwardly. You know a goose, or a duck, manages very well when it is swimming in a pond ; it moves along quite gracefully, but when you see a goose or a duck walk along a road, its movements are not at all graceful, so that it is said to waddle, rather than walk.

The seal's flesh is the food the Greenlanders like best. The fibres, or little stringy bits in the sinews, they use instead of thread or silk. At one time, before needles were brought to them from Europe, they used the little sharp bones of fish for needles. And the bones of fish

were used also for many other of their tools. The thin skin from the entrails, or inside of the seal, makes their windows, and curtains for the summer tents. The outer skin of the seal is used to cover the boats, that the water may not get into them. And some of the softest part of the skin of very young seals is made into their stockings. Now that you know something of the reindeer and the seal, you can look again at the picture of the Greenland woman, with a little baby at her back, and I will tell you about her dress.

The men and women in Greenland dress very much alike. On the next page is a picture of a man carrying a boat. Now look at the woman with her baby. You see, the outer garment is not like a gown, and the man's is not like



GREENLAND MAN CARRYING HIS BOAT.

a coat. They are more like smock-frocks.

You have seen men in smock-frocks, I dare say. Labouring men in the country generally wear them. Women do not dress at all like men in this country, but in Greenland they dress very much like men. You see the man's outer garment

is cut even all round at the bottom, and the woman's is sloped up at the sides. The woman's has higher shoulders than the man's, and, when there is a baby to carry, she wears a dress with a very large hood, that the baby may tumble about in it, as it would in a cradle. The dress with a very large hood is called an *amaut*.

The outer garments are made either of reindeers' or seals' skins. Under them both men and women wear shirts, made of the skins of birds sewed together.

You know that the skin of a bird is covered all over with feathers, and that feathers are very smooth and warm. The Greenlanders turn the feathers inwards, so that they come next to their skin, and this makes a very warm shirt. When they are out fishing in stormy weather,

they are glad of more clothing, and then they wear, by way of great coat, a smooth seal's hide. This keeps the water out, and is a comfortable covering. It is called a *tuelik*.

The Greenlanders are very dirty. They cannot wash their clothes, for their clothes are made of such things as would spoil in washing. If they soaped and rubbed the shirts made of birds' skins, a great number of the little feathers would drop out every time, and it would leave them very thin. Though they are so dirty, they like to be gay. They sew bindings of gay red leather, and bits of red cloth round the edges of their outer garments. They ornament their hair with bright bands and with glass beads, and they have strings of glass beads round their necks and round their arms, and sometimes they

sew them to the borders of their holiday clothes. But all this finery is not worn every day, it is kept for holidays. They do so much hard work, that it would be all spoiled if it were worn every day. Their shoes and boots are made of white and red leather. The men have their hair cut short, and the women wear it long, and never have it cut off, unless they are in great sorrow and trouble. They gather up their long hair to the top of the head, and roll it into a tuft or top-knot. They let none of it hang down at the sides. Perhaps it would be in their way when they are hard at work.

At the top of the tuft there is a smaller bunch of hair, and when they wish to be gay, they twist a bright band round it, and sometimes some glass beads.

There is one very curious custom among the Greenlanders which I am sure will surprise you. They thread a needle with a piece of silk ;—before needles were brought to them in ships from Europe, I told you that they used small fish bones for needles ;—then they make the thread very black with soot, and run the needle under the skin of their chins, and under the skin of their hands and feet. As the thread is made quite black with soot, it leaves a black mark under the skin, and the black mark remains after the thread is drawn out. It gives them a great deal of pain to do this, and it makes their faces, and their hands, and their feet bleed ; and it leaves a mark behind which cannot be washed out.

This mark they think improves their beauty ; but they are very much mistaken,

for they would look far better without it, and it is very foolish to put themselves to so much pain only for the sake of making ugly marks under their skin ; but perhaps if they were to come to England, they might think some of our customs as silly, and as unbecoming as we think this of theirs. Formerly, all the Greenlanders dressed in the way I have described, but now they have a little more variety. Ships from Europe carry them cotton and striped or coloured linen, and warm woollen stockings, and breeches, and caps ; and the rich Greenlanders who can buy these things like them better than their own leather clothes.

Now you shall hear about the boats. You know they would not like to kill too many reindeer, lest they should have none left to draw the sledges ; and, besides eating

seal's flesh, they like all sorts of fish. Their principal employments are therefore fishing and seal-catching, and they have invented most convenient boats to carry on this business in.

The men and the women have boats, but they are not made alike. The men's boats are much smaller than the women's. The reason of this is, that each Greenland man has a boat to himself, but a woman would not like to go alone upon the water to fish. Some of the women's boats are large enough to hold ten, and some can hold twenty persons. They go out often in large parties, and the men row near them, each man in his own little boat. The men keep near them, to help them in case of danger, for sometimes the wind blows very boisterously, and the waves rise very high and rock the boats

about so much, that the women fear they may be upset.

Then the man rows near, and reaches over the side of his own little boat, to take hold of the women's large boat, and to keep it as steady as he can.

Sometimes they pack all their goods into their boats, and travel away in them a great many miles.

You know they would not have much to pack if they took all their furniture, because they can do with so few things. There would be the lamp and a few clothes, a pitcher made of skins, and a pot to boil the fish in. When they take these long journeys, they carry their houses with them. Not the clumsy houses made of stones and turf, of which you have heard, and which fall in as soon as the summer rains pour down ; but the

houses they carry with them are the summer tents, which I will describe when I have told you more about the boats.

The boats are made of long flat strips or laths of wood, and these laths are fastened together with bands of whale-bone and wooden pins; and then the whole outside of the boat is covered with seal-skins, neatly sewed together, and the seams are covered thickly with grease to prevent water from coming through. Four women generally row in the women's boat. In this picture you see that four are rowing, and one is sitting alone at the end of the boat to steer. The oars are shaped something like a shovel; they are strapped to the edge of the boat with leather. In the forepart of the boat there is a sail, and this sail is sometimes made of the thin skin from the inside of the seal.



GREENLAND WOMEN AND BOAT.

the same kind of skin that the Greenlanders use for their windows ; and sometimes it is made of striped linen. It is only the rich Greenlanders that can have striped linen sails. The colour of the stripes is red on white linen, and I dare say when the sails are new and clean they look very pretty, much prettier than the sails made

of thin skin. It must be a pleasant thing on a fine summer's day, for a party of Greenlanders to row away, to find some new place, where they may pitch their tents. First, they have to take down their tents and to roll them up as well as they can, that they may pack them nicely into the boats. The boats are rocking about in the water, and they draw them close to the shore, and make them quite steady, while the things are put in. The heavy things must go at the bottom, the pots and lamps and pitchers and boxes of clothes. Then the tents, and some old skins are laid at the top to keep them all dry.

The little children all the while are playing about on the shore, or helping to lift some of the furniture, and they are very happy to think that they are going

off, house and all, to some new place. After all the luggage is put in, the children are lifted in, then their mothers settle themselves comfortably; four of them take oars in their hands, each taking one, and they push off the boat quickly. Other boats are near, loaded in the same way, and others having each only one man in it. They are a merry party altogether. They row very near the land along the coast, if the water is smooth, but in some parts there are rough rocks rising out of the water, and the large masses of ice are sometimes so much in the way, that the whole party is obliged to land.

They row their boats to the shore, and all get out; they take the children out and unpack the luggage, and each woman carries some of it, and the children who

are strong enough, each carry something. A child could carry a pitcher, or perhaps a lamp. Some of the children are too little to carry anything and these very little babies are put into their mothers' hoods. Then six or eight strong women lift the boat upon their heads, and all the party marches on, now and then stopping to rest.

At night they pitch their tents, and secure the boats from blowing away, by heaping heavy stones on each end of them. Each man has his own boat to carry.

The man's boat is called a kajak. It is about six yards long, and very pointed at each end; it is only one foot and a half broad in the middle, and hardly a foot deep.

The seal-skin covering, which in the woman's boat is only on the outside, is



GREENLAND SEAL-CATCHING.

brought over the kajak, so as to cover the top of it, leaving only a little hole in the middle. This you can look at in the picture. The hole has a hoop round it, to keep it out stiffly. The Greenlander has his legs comfortably under the seal-skin, which he can draw up as high as his waist, he has tucked his large water pelt or

great coat under the hoop, buttoned it up round his face, drawn his cap down to meet it, and is altogether very well protected from cold and wet. The water cannot get into the boat to wet his feet, and if the spray of the waves splashes over him, the seal-skin is so thick that the drops run off it, and do not soak through it.

His oar is like two oars joined into one. It is made of strong wood, and is broad at each end.

He takes hold of it in the middle with both hands, and strikes the water each side of the boat, first with the one broad end, and then with the other, very quickly and very regularly, as if he were beating time to quick music.

The Greenlander has with him, as you see, a line, and a bladder, and a harpoon.

The line is a long string made of cat-gut, fastened to the bladder. The bladder is a seal-skin bag or pouch; one end of the long line is fastened to the bladder, and the other end is fastened to the harpoon.

The harpoon is a long dart. Away goes the Greenlander, dressed comfortably warm in his great-coat, and striking the water very fast on each side with his oar. He hopes to spy a seal, and his eyes are searching about for one in all directions.

At last he sees one raising its head a little above the water, and creeping up with its fore-paws on a stone that rises out of the water. It is going to dry itself in the sun, poor thing! It little thinks that an enemy is so near.

You see, the Greenlander has his har-

poon ready in his hand. He throws it at the seal, who has not yet caught sight of him. As soon as it feels the sharp point of the harpoon, down it slips into the water again, carrying the harpoon with it.

Sometimes a seal can shake off the harpoon, and swim into some hiding-place, and then the Greenlander drags back his harpoon by the string tied to it, and rows on farther to find another. But if the harpoon has gone in so deep that it cannot shake it off, the seal tumbles about in the water, and tries to free itself from the large heavy bladder that pulls it back whenever it makes a jerk to break loose, and, after tossing about in the water a long time, it becomes so weary that the Greenlander can venture near enough to kill it.

All the while the bladder floats on

the surface of the water, and marks the place where the seal is struggling. Sometimes the seal is very fierce and strong. If so, it dashes at the boat, and sometimes overturns it, or it bites a hole in the seal-skin cover : and then the water fills the boat and it is sunk, and the poor Greenlander is drowned.

If the boat is only upset, and no hole made in the seal-skin cover, he can swing it round again with the help of his oar. He very often has to do this, for his little boat is often overturned, and he learns how to manage it as soon as he is old enough to be taught anything. Every Greenlander has to find and kill his own food, so that if he did not learn from the first to take care of himself in his kajak, he must soon be either starved or drowned. So the little boys are set to

learn, and they have to practise upsetting their boats and rising again in them, that they may know what to do when upset in stormy weather, or by the struggling of a seal.

I dare say they feel rather frightened at first, when they upset their boats, and find their heads under water, but it is a great triumph to them to recover themselves, and come up again, and every time they do it, they mind it less, and at last, when they have done it a great many times, it becomes a pleasure, and then there is nothing they like better.

Strangers are surprised to see how well they manage their boats, for after a great deal of practice, they can only make use of the kajak in very calm weather, and, then they can, with the greatest difficulty row in it; if they were to

try to fish in it, they would be overturned directly. The Greenlanders become so dexterous because they have nothing else to do. The chief occupation of their whole lives is seal-catching. They have no books there, and cannot read or write. The women build the houses, and do almost all the work that is done on shore.

You have heard of one way of catching seals ; but there are more ways than one. Another way of catching them is called the Clapper-hunt. There is a great clapping of hands during this hunt, and that is the reason that it is called the Clapper-hunt.

The first thing to be done, before a Clapper-hunt, is to find a piece of water where many seals are met together. In stormy weather they meet in great numbers in little creeks, or bays along the shore,

because in these little creeks the waves are not so rough as they are out at sea. When the Greenlanders have found a herd of seals in one of these creeks, they surround them. The women and children stand all round the edge of the little bay, and the men in their boats fill up that part of the water by which the seals might escape into the sea. As soon as they are thus shut in, (which is done with as little noise as possible,) the people set up a loud shouting, hallooing, and clapping of hands, all making as much noise as they can. While this noise goes on, the seals are afraid to come up in their usual manner to take a breath of fresh air, and remaining under the water wearies them ; and then when they are very tired, they have no strength to resist, and are easily killed with the darts that the Green-

landers have ready to throw at them. If any rush out of the water to try and make their escape by land, they are driven back by the women and children, who keep their hands full of sticks and stones to throw at them when necessary, and thus take their part in the Clapper-hunt.

There is another way of killing seals, and it is perhaps an easier way than the former two. This is to catch them when they are upon the ice, or just under it. The seals make a great many holes in the ice. These holes are their breathing places, so that a Greenlander may be very sure that if he waits patiently a little while near one of these holes, the seal will come up to breathe. He pierces it with his harpoon, and then breaks away the ice, so as to make the hole larger, and kills it quite.

Or if he sees a seal lying in the sun, he throws himself down and crawls towards it. While he is doing this, he tries to make himself look as much like a seal himself as he can, wagging his head and grunting to imitate it, and as he has on his back a seal-skin cover, he does look so much like a friend, that the unsuspecting creature is not frightened, and allows him to come very near, and when near enough, he kills it with his long dart. It is still easier to kill them when they lie sleeping and snoring in the sun, either with darts or clubs.

If you look at the picture at the beginning of the book, you will see a summer tent. You have not yet heard how they are made. As soon as the fine spring weather comes on, the Greenlanders begin to fear that their winter-houses will fall in.

The roofs have been covered with snow all the winter, but now the snow begins to melt, and the water drips through upon their heads, bringing with it some of the earth with which they have filled up the crannies in the roof. Soon it makes a dirty pool on the floor. Though the Greenlanders, being dirty in their habits, would not much care to see their floors covered with mud, they certainly would not like heavy masses of turf to fall in upon their heads.

If it is an early spring, the month of March would be the time for moving out of their winter-houses, but sometimes the snow does not melt until April or May. On coming out, they collect together a number of flat stones. I dare say the children can be useful in helping to collect stones. They could make a heap of them, and their

mothers would set them in order. An oblong piece of ground is next marked out, and a double row of stones, placed all along the four sides that have been marked out. A little space is left between the rows of stones, and all along the space left between the double row of stones they place firmly in the earth long poles. If they wish only to make a small tent, they use about ten poles ; but if it is for a large family, they must have as many as forty. These poles are placed upright in the front of the tent, and they are bent over at the back, and all the ends are drawn together and made to meet at the top in a point. After fixing the stones and driving in the poles, the next thing to be done, is to tie them together at the top, and to cover this wooden frame all over, except just in the

door-way, with a double covering of seal-skins. Besides this, the rich Greenlanders hang reindeer skins all round the insides of their tents, and this makes them much more comfortable, for the hair is left on the skin and it gives a warm appearance to the tents.

Even in summer, in that cold climate, there are often bleak winds, and then the warm hair lining of the tent keeps out the sound of the wind better than the seal-skin alone.

The poorer Greenlanders cannot have these linings to their houses. The covering of skins which is put over the poles does not come quite close to the ground. It touches the earth in some parts, but not regularly all round, so that spaces are left that would admit a great deal of cold wind. This would not do ; so the

next thing in putting up a tent, is to collect a good quantity of moss. There is plenty of it to be found on the rocks, and in the valleys in Greenland; and by this time the snow has melted away on the lower ground, and they can collect moss with much less trouble than the poor reindeer in winter, who, as I told you, has hard work to get at it by scraping away the snow with his feet.

The moss is piled all along the edges of the inside of the tents, and along the outside edges a great number of large stones are heaped up, and this is done to prevent the tents from being blown away in a high wind; for they are not very strong, and great precautions must be used to keep them steady. One contrivance serves the purpose of both door and window. This is a curtain of the

thinnest skin from the inside of seals, sewed together.

The curtain is ornamented by working over it patterns in needlework, and it is bound round the edge with blue and red cloth; and this door, instead of having hinges and latches like our doors, is tied down with white strings. Part of the tent is divided off by skins as a store-room to keep such food as is not wanted to be eaten.

In summer, whenever the weather is fine enough, they cook their food in the open air. They make a heap of wood on the earth, and on it they put a brass kettle, which contains their fish. The fire is lighted, and some one watches that it does not go out, and supplies it with more wood when necessary.

The Greenlanders keep their summer

tents much cleaner than their winter-houses; and then, as each family has a tent to itself, they are not so much crowded together as in winter, though their kindness puts some of them to inconvenience. There are some families so poor, that they cannot afford to make tents of their own, and these are accommodated by such as have tents, and thus the number in some is as many as twenty. The mistress of the tent puts together all the best clothes, and all the gay ornaments, and every thing she has pretty and valuable, in one corner, and she covers them all over with a white leather curtain, worked in patterns like the door-curtain. They are often taken out and worn, for summer is the gay holiday time for the Greenlanders.

They live in their summer tents from

March, or April, to September ; but the fine summer weather lasts only through the month of June. It is very hot in the month of June, but the hot weather does not last long enough to melt the snow and ice, except in the valleys and lower hills. A great quantity of snow always covers the tops of the mountains and rocks, and the large icebergs still remain all through June as well as the colder months.

Stormy winds blow in the autumn, and so violently, that some of the tents, that have not been fastened so securely as they ought to have been, are whirled up by the wind high in the air, and then all the store of provisions, and the little heap of gay holiday clothes, and the furniture, are scattered and driven about, and some of it is hurled into the sea, where it is

soon sunk and lost. How cold and wretched the poor family must feel when they are left upon the ground, and see their tent high up in the air, far out of their reach, and how sad for them to lose all their little property !

It is well that the Greenlanders are kind to one another, and will take in a poor distressed family, and give them food and shelter.

When a very violent storm of wind comes on, if the boats are left outside the tent, their owners must go out to fetch them in. They creep out on their hands and knees, for if they tried to walk upright, they would find that they could not even stand against the wind. All the while that the storm lasts, the noise is most terrific. The ice cracks, and the rocks are rent, and pieces are torn off

and carried up high into the air ; and the hail and the snow beat against their tents, and they are very thankful that the seal-skins are so thick and strong that no wet can come through.

In the short summers in Greenland the sun shines all night as well as all day ; in the long winters they have no sun to shine upon them either by night or by day. While the sun shines by night in summer, it is not so bright as in the day. It is like a very bright moon. They can bear to look at it, and this you know they could not do if it shone as bright as by day ; for when you try to look at the sun by day, it hurts your eyes. But though the sun is not dazzling at night, it is bright enough to see to do everything they have to do, and, instead, of going to bed on these bright summer

nights, the men sail off in their little boats to catch seals and fish. I suppose, when they are out at night, they take a little rest by day, but they do not rest long. If they were idle at this time, and were to lay up no stores for the winter, when the winter came they must starve.

Though there is no sun to light the Greenlanders in winter, the moon and stars shine very brightly, and there are very beautiful lights to be seen in the sky, and the reflection of the moon, and star-light on the very white snow makes it seem much lighter than it does with us at night, and when they have a good store of food saved in the summer for winter's use, and are snugly packed in their winter-houses, and lighted by their bright lamps, it matters very little how the weather is out of doors.

We like to read about people whose customs differ from our own ; and if we were told stories of countries more beautiful than ours, where warm weather lasted all the year round, and flowers flourished in winter, and gay birds fluttered about, we might long to go and live in such parts of the earth. But I think no one would go for his own pleasure, to live in Greenland, in snow or turf huts, with so few comforts, and so many hardships. Most of us would say, " We will hear all we can about that chilly place, but we like our own comfortable homes better."

There were, however, some people, who, when they heard about the Greenlanders, did not think about themselves at all. Their question was, " Do these Greenlanders know God ? Can they read ?

Have they Bibles? Have they ever heard of a Saviour?" The answer to these questions was that they knew none of these things. Then a good man, whose name was Hans Egede (one of the Moravian Christian ministers), went to Greenland, and others with him.

They submitted to live harder lives than the Greenlanders themselves. Very often they had not enough to eat. Not having been trained to use the kajak, they could not readily get food for themselves, — neither could they spend all their time in searching for food, as they came to instruct the people.

If the Greenlanders could have known at once, how great love these strangers had for them, and how much they were giving up for their sakes, they would no

doubt have shown them all the kindness they could. But these poor heathen did not, at first, care for what Hans Egede and his friends had to say. When they heard of a God whom they could not see, and of another world which was also invisible, they said, "We do not care for these things. It is enough for us, if we can provide ourselves with huts and fish." Hans Egede waited long before any impression was made on them, but he did not leave them in despair. He prayed to God that their hearts might be touched, so that they might feel that they needed more than food and shelter for the body. At length the people were more attentive to him, and one day, when he was speaking of the love of Christ, and of the sufferings he endured for man, one of the natives was very

attentive, and the good missionary saw that God had softened his heart.

By degrees, the numbers of those who listened increased. Then they desired to be taught how they might show their gratitude to one who had so suffered for them. "Can it be possible," they said, "that Jesus could so love us as to die for us? Will he save us? Our souls will then cleave to Him as the fish cleaves to the rock." It was A.D. 1738 that they first attended to Hans Egede; and in 1833 there were four Christian settlements in Greenland, and 1820 people came together for worship and instruction.

THE
DISCOVERY OF ICELAND.

THIS story is about Iceland ; and, as the man who discovered it was a Norwegian, or native of Norway, you must first find out on the map both Norway and Iceland. Think what a lonely place Iceland was before the Norwegian found it out. The birds and beasts had it all to themselves. No one had been there to tell about the cold mountains covered with snow, of which there are a great number in the Island. Some of these mountains have fire within them,

and when the fire bursts, as it does sometimes, through the freezing coat of snow, it sends down streams all over the country. But besides these dreary mountains, there are pleasant valleys, of which you shall hear more by and by.

Naddod, the Norwegian who discovered Iceland, was a pirate. Instead of living quietly at home, he liked to sail abroad upon the seas, and when he met with a vessel that was smaller and weaker than his own, he would attack it, and go on board, and take away everything that was worth having. If he met with no vessels, or if they kept out of his way, which they would try to do if they saw him coming, he landed on the coast, and when he found a village, he and his men would go into the poor defenceless people's houses, and rob them of all the food

and property they could carry away with them ; and sometimes they set fire to their houses, and then, before they could be caught and punished, away they sailed in their ship very fast, and no one could overtake them.

Naddod the Norwegian was not the only pirate. There were a great many pirates at that time ; and another name given to them was sea-kings. The very name of pirate sounded terrible in the ears of those who loved peace and quiet ; for these men, who made themselves kings of the sea, were strong in limb and bold in spirit. And they were bad men, who did not wish to see others happy, but all their delight was in bloodshed and cruelty. They were fond of boasting that their life was a gay one, that they feared no storms nor winds, but that they

loved the dangers of the sea, and they sang, "The force of the storm is a help to the arms of our rowers ; the hurricane is in our service ; it carries us the way we would go." But though they might shout and laugh and make a noise, and seem to be gay, they could not really be happy with such wicked hearts.

When the wicked pirate Naddod and his men had stolen enough to last them for some months, they sailed away to some quiet islands, where they were not known, and there they lived till their stock was exhausted. The Faroe Islands were those on which Naddod thought he might live in safety, for no one knew him there, and the people who lived there might take him for an honest man. Look for the Faroe Islands on the map.

Naddod was one day sailing to the Faroe.

Islands, and his ship was loaded with goods that did not belong to him, when the wind began to blow very violently and the waves dashed against the side and splashed over the deck of his vessel, and he could not guide her in the course he wished to take. She was driven about for some time by the tempest, and at last came within sight of land. Naddod could not tell where he was ; he had not seen the place before, and when he went on shore and looked round him, he could not see a single human being. He climbed to the top of a high mountain : it was very dreary and desolate ; the country was covered with snow. There were no houses ; and even at the top of the mountain, where he could see all round him to a great distance, he could not discover any man, woman, or child.

He would not have seen one if he had been able to look into all parts of the island, for there were none there. Naddod was the first man who ever saw that island. He gave it the name of Snowland, because wherever he looked the ground was white with snow.

The man who next found out Iceland, was travelling on a very different errand from that of Naddod. He was not prowling about to make other men miserable by his violence and wickedness, nor was he hastening to escape from pursuit for fear of his life, but he was sailing peaceably to the western islands of Scotland, to take possession of some property to which he had a good right. His father-in-law had said he should have it after his death, and now he was dead. This man's name was Gardar Svafarson. He

was a Swede ; like Naddod, he was driven by a storm to the shores of Iceland. He took the trouble to sail all round it, and thus he found out that it was an island. He then went on shore, and with the help of the men, who went with him to assist in managing the ship, he built a little hut ; for though he did not wish to remain on this lonely island, the weather was so stormy that he thought it would be dangerous to go any farther.

Gardar Svafarson passed the whole of the following winter in this solitary place, and in the spring, instead of going to the western islands as he had intended, he went to Norway, on his way home. Perhaps he had friends in Sweden that he loved, and he might often have thought when he was in his poor little hut, so far away from them, that these

dear friends were longing to see him again, and that they might be mourning for him, thinking that his ship had perished in the storm. Before he left Iceland, he called it by his own name Gardar's-holm, which means Gardar's Island. The name has been changed, for we never call it Gardar's-holm now, and we do not call it Snowland, which was the name given to it by Naddod. Snowland seems quite as good a name as Iceland, but they are both good names, because they remind us at once how cold and dreary it must be there.

When Gardar reached Norway, he gave his friends a very good account of Iceland. Though he did not like to remain there himself with his few companions, he thought if a larger number of people went out, and if they took with

them a good ship full of such provisions as they were accustomed to live on at home, they might cultivate the ground and live happily in some of the pleasant valleys of Iceland ; for though the mountains were covered with snow, the valleys were green and fertile. Some of the Norwegians who were not doing very well in their own country, thought they should like a change very much, and that it would be pleasant to sail away at once, and see if all that was said of Iceland were true.

At last the words of Gardar came to the ears of Floki, a pirate, who thought he could not do better than go and take possession of this new island. " While I am roaming about," said he, " all I get is by violence, and I am very often in want ; but, if I go to this new island,

I and my men can have it all to ourselves." And perhaps he may have intended to lead a better life there than he had done before. He was pleased with the thought; but before he set out, he wished that his gods should know what he was about to do and that they should approve of it. Poor Floki had never been taught that there is but one great and good God, who was very much displeased at the wickedness of his life, but he had been taught ever since he was a child, to worship idols. These were blocks of wood or stone, cut out into different shapes, sometimes into the shape of men, sometimes of birds, and sometimes of other animals. They were but poor ill-shaped imitations of men, and beasts, and birds. Floki and his country-men had been taught that the idols could help

them, and could hear them when they prayed, and Floki thought it would be best to pray to his idols before he quite determined to go to Iceland. He caught three ravens, and after praying to his idols to direct their course, he let them fly. He was near the Faroe Islands when he did this; he let the birds loose one at a time. The first flew a little way and then went back again to the Faroe Islands. The second flew up into the air far above his head, and then came down again into the ship; and the third flew away out of sight, in the direction in which Iceland lay. As Floki wished to go to Iceland, he took it for granted that the bird had gone that way, but he could not be sure, for the raven might have wheeled about after it was out of his sight, and he could not tell where it really

went; but he was determined to think that his idols had heard his prayer, and that they wished him to go to Iceland. He thought, "the idols I have prayed to have answered my prayer, and they have sent this bird before me, to show that I must follow." Floki's countrymen thought a great deal of the raven. It was their sacred bird, that is, it was one of those birds whose images they cut out and worshipped.

After Floki had done what I have just told you, he had a name given him by his companions; he was called Ráfnafloki, or Raven Floki; and as they thought so highly of the bird, this name was meant most likely to do him honour. At last Floki reached Iceland. He was not very well pleased by his first view on landing; he thought it looked barren

and dreary ; but as it was summer time, and the ice that covers the rivers and lakes in winter had melted, he thought that, with his friends, he could amuse himself, and, at the same time get enough to live upon by fishing. He had brought with him some cows and sheep, and at this time there was plenty of grass for them in the valleys. But Floki had not been used to provide for the future. His plan had always been to enjoy what he got dishonestly while he had it, and when it was gone he was ready to steal again. He could not change his habits all at once so as to become prudent and thoughtful of the future, and you will hear how he was punished for his want of forethought. You remember, I dare say, that Naddod the pirate, who first discovered this island, called it Snowland, because

wherever he turned his eyes the ground was covered with snow.

What was Floki to do when the snowy weather came on, and when the grass which his cows and sheep were now feeding on should be buried so deep in the snow, that they could not get at it? This he had never thought of. He might have cut the long grass in the summer and made hay, and then he might have made a good covering for his hay-stack ; but he did not think of this in time, and when summer was over, and the winter came on, the poor beasts died. They had nothing to eat, and were starved to death. He was very much grieved to see the poor creatures one by one drop down and die, but, instead of blaming himself and thinking how foolish he had been not to manage better, he found fault with the

cold climate of Iceland, and determined to stay no longer. And now he thought no more of the raven which had led the way for him to come, as he pretended to believe, when he wished so much to travel to Iceland. Hierolf and Thorolf, the two companions he had brought with him, were both much better pleased with Iceland than Floki was. Perhaps they thought that they should learn by experience, and that having been punished for their carelessness by the loss of their cattle, they should manage better another time.

Floki named the island before he left it, and it was he who gave it the name of Iceland, which it has borne ever since.

He left it quite determined that he would never go to it any more, and he thought that the name of Iceland, which

he had given it, would make his countrymen think it too cheerless a place to be worth settling in. The accounts given of it by Hierolf and Thorolf were very different. They came back determined to praise all they had seen, and they seem to have praised it more than it deserved ; what do you think of their even saying that "butter dropped from every plant ?" It certainly was not exactly so ; but, what they meant by it was, that it was a very rich and fertile land. You know something like this is said of the land of Canaan in the Bible, that it was a land flowing with milk and honey, not that milk and honey ran in streams through the land, but that it was a very fruitful and cultivated country. I do not know whether Hierolf and Thorolf, after all they said in praise of Iceland, went back to live

there themselves, but two other Norwegians, whose names were Hiörleif and Ingolf, after hearing so good on account of the island, made up their minds to settle there. And they really did give up their homes in Norway, and take with them all their goods, and lived in Iceland the remainder of their days. This was in the year 874. Ingolf was very superstitious, that is, he believed a great deal that was not at all true. He was not to be blamed for being superstitious, because, like Floki, he had been taught when a child, to believe that the images of wood and stone, to which he prayed, could really help him; and that the raven, instead of being only a poor bird that would die directly, if God who made it did not find food for it, he believed that the raven was itself a kind of god, and

could do a great many things for him. You know it is said in the Bible, that God feeds the ravens when they cry to Him. Ingolf had never seen a Bible, and had never heard of the true God, and had been brought up to believe these silly falsehoods. What I am going to tell you, will show you how superstitious he was.

Besides carrying provisions in his vessel, he had taken with him wood to build his house, and the wood was cut into proper shapes and sizes, that the house might be easily put up. When the vessel in which he was, approached very near to the shores of Iceland, Ingolf threw the wooden pillars of his house into the sea, and he made a vow, that wherever they were thrown on shore by the waves, there should be the spot on which he would build his house. This was very foolish,

for, in the first place, he might have lost some of his wood, which was very valuable to him ; it might have been driven far away from the island, or the waves might have cast it up on an unsheltered spot where he would not have chosen to have built his house. It would have been far better if he had gone on shore, and made use of his own eyes and his own judgment in finding the most agreeable and pretty valley in the island. But he had made the vow, and he did as he had said, or vowed, and built the house where the pillars were cast up, and sometime afterwards a town was built on the same spot called Reykiavik ; and that town is now the principal place in the island. After the settlement, in Iceland, of these two Norwegians, other families came. There was a cruel king at that time in Norway,

and his people feared him very much, and they were glad to get away from Norway, that they might be quite out of his reach. If it had not been for the general wish to escape from this cruel king, it is not likely that so many families would have been willing to leave their homes, for there are always many hardships and difficulties in settling in a new country. The name of this king was Harald Haffraga, and he did not like to see his subjects moving away from him, for they were going in great numbers. Besides those who went to Iceland, some families went to Shetland, some to the Hebrides, the Orkneys, and the Faroe Islands. You will be able to find out all those islands on the map.

The king considered in his mind, that it would not do for him to lose all his

subjects. It would have been well if he had determined to be kinder to them, so that they would like to remain in Norway. But he was so angry at their going, that he became more severe than before, and he made a law, that every one who left the country to live in another part of the world, should pay a large sum of money to him ; and then, he thought, I shall be none the worse for losing them, but I shall rather gain money by it. This prevented many poor families from going away, but those who were rich preferred paying the fine to staying where they were made miserable by the cruelties of the king ; and the rich carried with them some poorer people as servants and labourers, for they knew there would be a great deal to do in Iceland, in taking care of the cattle, and cultivating the

ground, and laying up provisions for the winter, and building houses.

When a great many families from Norway, with their servants and labourers, had landed in Iceland, they wished to settle everything as well as they could, that it might be comfortable for all. They divided out the land, and the chief men among them made a very good law to begin with. They all agreed that it would be better for no man to have more land than he would be able to cultivate ; so they considered what each man who was to have land, would have time and strength to do with it, and when they had settled this point, they marked out the land. They had a curious way of marking out the land, and I will tell you what it was. It was the same way in which they always divided it out in Nor-

way. They cut down some bushes, and placed them at some distance from each other in heaps, all round the piece of land they had chosen for one family. Then they set all the bushes on fire, and they burnt the long grass which grows between the heaps of bushes, and after the fire was gone out, a very black mark was made, which lasted a long while, and perhaps by the time the black mark had faded away, the owner of the land might be able to make a fence all round where the black mark had been. If he had enough wood, he might do this at once, but if he had not, every one would know which piece of land belonged to him, by the black mark which had been burnt. The people who went first to Iceland, and who had suffered so much from Harald's unkindness, determined

that they would be very kind to all newcomers, and that they would show them how they should manage for the best in this new island. Besides making many good laws to keep order, and to punish those who behaved ill, they thought of the poor, and the land was divided into small portions, over each of which a man was set, whose business it should be to find out the wants of the poor and to relieve them, and all who were able, joined together to give money for this purpose. All the while these Norwegians were idolaters, and they did not know the true God, and had never heard of Jesus Christ, but God had pity on them, and after a time, he sent some of his servants from other countries to show them the true way to heaven ; and, since that time, they have gone on very happily. You will like to hear

more about them, their manner of life, and their employments, but that must be told in another story.

In the last story, you heard that there were mountains in Iceland that had fires burning within them, and that sometimes the fire burst through the crust of ice, and sent down streams of water over the plains.

You shall hear a little more about these mountains. They are called volcanoes. There are volcanoes in many other parts of the world besides Iceland. In some places, villages and towns are built very near these volcanoes, and it has often happened that a fiery stream has run down violently over the whole country, and buried the villages and all the people who were in them. It is not water only



VOLCANO.

that runs down, when an eruption or burst takes place, a quantity of boiling mud spouts out, and burning streams of lava. Lava is made of a great many different substances, such as stones and earth, and rocks, that are inside the mountain.

The great heat melts the earth and stones together, and out it hisses in a

thick muddy stream, and then it rushes on down the sides of the steep mountain, and along the plains into the valleys, carrying everything with it in its rapid course. If a poor traveller were quietly walking in the valley beneath, the stream would overtake him, and carry him along with it, and bury him in its hot waves. A long time ago, in one part of Iceland six volcanoes were once spouting out their flames, and smoke, and lava, at one time, and near these six burning mountains was a large plain. It was a pleasant place, and a good many people lived there. There were fields, and trees, and villages ; and the sheep might be seen in summer feeding not very far from the foot of the volcanoes, and there were many happy families there, and little children loved by their parents and friends ; but

the terrible streams came raging down from the tops of the tall volcanic mountains, and the people saw that there was no escape for them, and the lava rolled down the mountain sides, and soon it covered the whole of the plain and buried it all.

There were no more trees to be seen, no more houses, no more men or women or children, nothing but the heaving lava, which soon grew hard and still. Think how miserable it must have been to see the fiery stream rolling on, and to know that nothing could stop it, and that they could not run fast enough to get out of its reach, and then to have it close at their doors, and at last to be quite buried in it. It would be too late then to think how foolish they had been to build their towns so near the dangerous mountains.

In one part of Iceland, when it was visited by a traveller not many years ago, there was a pretty farm-house, and some cottages close by a high mountain that had been split to the bottom by the shaking of the earth in that part. It was a pleasant sheltered place when the cold winds blew, but the tall rock may split again, and then if a great mass of it were to fall on that pretty farm-house, it would destroy it quite. It is said that an old Icelfander, a long time ago, prophesied that this would happen. He was a wise old man, I dare say, and wished to make them fear to build their houses on this spot. Perhaps he had heard of the sufferings of his poor countrymen who had been buried near the six volcanoes.

Before an eruption takes place, there is a great crashing and crackling to be

heard, and then a black smoke rises, with here and there a flame. The flames and smoke increase until the sky is quite blackened, and the light of day cannot be seen through the smoke.

The flames become broader and higher; and there is a deep red glow in the midst of the black smoke, and then pieces of stones of all sizes are jerked up into the air, and the noise increases and sounds like rattling thunder.

It is a very grand sight to see this; and it may be seen in safety at a great distance. Travellers who have heard of the danger of being too near, and yet wish to see the sight, stand a good way off, and look on all the while, until the smoke clears away, and the flames become smaller, and all is silent again. Even when there is no eruption going on,

smoke is often seen coming out of cracks on the sides of the mountains. The largest volcano in Iceland is called Mount Hecla.

The Icelanders give the name of Yokul to all ice-mountains, and they call the fiery mountains volcanic yokuls. In their language, yokul means a large mass of ice.

Many of the yokuls are quite cold. They have no fire in them. There is a yokul now on that plain where I told you there were once houses and trees, where all the people were buried in fiery streams from the six volcanoes.

Floods of water afterwards deluged the plain, and then this water froze, and more and more flowed over it, and hardened into ice, until it became an ice-mountain or yokul. It is not quite

white, some parts are grey, for sand is frozen in with the ice. It is split into all manner of shapes, and there are holes in the sides of it like crystal grottoes, and I cannot tell you how beautiful these crystal grottoes are. When the light comes in upon them, they sparkle with the brightest colours.

When you hear there is a rainbow to be seen, you run to the window, that you may watch it until it has quite faded away. These grottoes, whenever there is any light upon them, shine with the colours of the rainbow ; and the colours are brighter on ice than they are when you see them in the sky. They are like precious stones—diamonds, and emeralds, and rubies, and topazes, and amethysts. You would not soon be tired of looking at them.

There is a curious thing about the yokuls, of which I have to tell you. When a traveller has been watching one some time, he sees it move. I dare say, you have seen high hills in this country, but they are firmly fixed in the earth, and do not move out of their places ; but the great yokuls may be seen to tremble and shake, and then to move backwards and forwards. This may be because the ice melts in some parts, and then other masses fall into its place and slide along. Sometimes a large mass breaks off and comes sliding down the slippery side to a great distance. These broken pieces are called glaciers.

In some parts of Iceland, the water, instead of coming out of the earth cold, comes out boiling hot. It is so in some parts of England. The water bubbles out hot.

But there is nothing in England like the great geysers of Iceland. That word geyser means "to rage and burst forth with violence." Some of the hot springs rise up only a little way above the earth, and then the water falls back, making a pretty little fountain; but in the great geysers the water is thrown up to a very great height, and stones are thrown up as well as water, and the noise is terrible. First there is a low growling sound under the ground, and the earth trembles and shakes, and a little steam may be seen coming out of a hole in it, and then the sound becomes louder, like distant thunder, and then it bellows and crashes, and out jets the water with a great quantity of steam and numbers of stones, and travellers stand at a distance, and look on and wonder. There was one traveller

who found out the way to make the water come up, for the water is not always rushing up. This gentleman had been waiting a long time to see the sight, and he became rather tired of standing and watching it for so long a time. He threw some stones into the opening in the ground, and when he had nearly filled the hole with large stones, the sounds which have been described began, and he hastened away as fast as he could, that the boiling water might not splash into his face, and when he had run away the water burst up to a great height, and he saw the sight he had been so long wishing and waiting to see, and now he knew that the way to make a geyser play was to throw large stones into the hole to choke it up. All his stones flew up into the air with the water, and it was well

that he had time to get to such a distance that they could not come down upon his head.

The water from the largest geyser has risen as high as two hundred and twelve feet. This is a very great height, and you must ask some one to show you how high it is.

When the first settlers came to Iceland after Naddod and Floki had discovered the island, there were many trees growing there. As no houses were ready built, and it was the custom in Norway to build houses of wood, Ingolf and his companions cut down trees as they wanted them. They did not plant other trees in the place of those which they had cut. They seem not to have thought that trees would be wanted by others after they were dead, as much as by

themselves. As the people increased in numbers more houses must be built. In the course of time, almost all the trees in Iceland were used up, and now there are very few left.

If the Icelanders are wise, they will now begin to plant. They must fence round the young trees when they plant them, that the reindeer may not browse off the young shoots. Perhaps he might like them for a change instead of the moss and grass that he generally lives on. When the wood became scarce, the Icelanders thought of something else that would do very well for the walls of their houses. This was lava ; and many a village may now be seen built of lava instead of wood. Lava must make a very strong wall, and as there is a great quantity of it in Iceland, they need not

fear that it will be nearly all used up like the wood. Still, though the walls are made of lava, wood is required for many other purposes besides the walls of houses. The people who live in Iceland are not contented with so few things as the Greenlanders.

They have not so many convenient things to use as we have in England, but they have some plain furniture in their houses. How much of the furniture that we use is made of wood! Just look round the room and see how useful wood is. Much of the beautiful kind of wood used for our furniture is brought to us from a great distance in ships. Now the Icelanders get wood in another way. Just look on the map at the coast of America. Look at the sea that divides it from Iceland. A quantity of wood comes floating over

that sea to them. There are great forests in America. A few trees growing together are called a wood, and a great many growing together are called a forest. You may have seen forests in England.

The trees in the forests of America are a great deal larger and thicker than they are in the forests of England, and they are so tangled together in some parts that it would be impossible to push your way through them.

The Americans cut down a great many of their trees and use them in various ways. When they have cut trees down, if there is a river near the place where they were cut, they throw the trees into the river, and let them float on until they come to some town where they are wanted, and then they drag them on shore. This is a much easier way of

conveying them from place to place than it would be to provide waggons with horses to toil slowly along with them. Some of these trees are driven down the rivers very fast, and they travel farther than was intended, and by degrees they reach the open sea, and then the great waves carry some of them over to Iceland. Thus the Icелander gets wood that does not belong to him, trees all ready cut down for his use ; and the Americans are so rich in wood that they can well spare the poor Icelanders some of it. The Icelanders are very much pleased when they see a large wave carrying on its back a good stout piece of timber, and they watch on the shore till it is safely landed, and then carry it off as a prize.

The Icelanders are very industrious people. They have plenty to do all the

year round. There is work for the men, and work for the women, and work for the children. During the summer-time they have to provide food for the winter. The men go out in boats, fishing. They set off very early in the morning ; and they are too busy all day to find time even to eat while fishing. They make a good breakfast before the sun is up, and they carry with them only some whey, that they may have something to drink when they are thirsty ; and then they put on a garment made of leather, it is trousers and stockings all in one, and a very thick warm jacket ; and they bid their wives good b'ye, and kiss their little children, and off they start in their boats, and go sometimes a great way out to sea. The good wives and the children who loved their fathers who were gone to

work so hard for them, would often think of them while they were out upon the sea fishing, and would pray to God that He would keep them safe when the stormy winds blew. The Icelanders now are not idolaters, as poor Floki was, but they have been taught to know God, and they have heard of their Saviour, and they have God's ministers to teach them, and they can read their Bibles. What a comfort it must be to the women, when their husbands are out at sea, to remember that it is said in the Bible that "God rules the raging of the sea;" and then they can remember where it is said of Jesus Christ, that even "the winds and the sea obey Him." These thoughts would make their hearts happy while they were at work. You shall hear what they have to do in the summer.

They leave their houses and go out among the mountains. Not the ice-mountains, nor the volcanoes, but the pleasant hills, where, now that the snow has melted from the sloping sides, the cows and sheep can be turned out to feed. For the cattle have been well sheltered in the winter, and fed on hay ; and now that the summer is come, they must be as glad to get air and liberty as their masters and mistresses.

The women take care of the cattle, for the men have quite enough to do in fishing, and the women milk the cows, and make butter and cheese, and curds. Their chief business among the mountains is to pick the moss. Iceland moss is used in other countries besides Iceland. When it is boiled it makes a jelly, and is eaten, and is considered

strengthening. There is always one or two men, with a large party of women and children to take care of them, and to help them put up their tents; for they carry tents with them. It would take up too much time to come back to their homes every night, and they have to travel to a great distance.

This gathering of moss they think a pleasant holiday employment, and they enjoy the summer very much, and look forward to it with pleasure in the winter. The cold keeps them so much in-doors in the winter, that the sun and the fresh mountain air is delightful to them; and there are fine rushing rivers and streams in Iceland, and many grand sights that they can see, such as the boiling geysers, and the bright ice-mountains.

They can talk of all they have seen

when they settle in for the winter, and the men can tell their fishing adventures.

As the tents have to be moved very often in travelling about, they do not fasten them so securely as the Greenlanders are accustomed to do. They have strong bits of wood with a hook at the end, and these wooden pins they drive into the ground. Besides these, they only stick two long poles into the earth, and fasten one crossways at the top, and then throw a coarse woollen cloth over all, which is tied firmly to the hooked end of the wooden pins. An opening is left to go in at, and it can be fastened down when all are met within the tent.

The men who have gone out fishing after making an early breakfast, have nothing to eat until they come home in

the evening. I dare say they make a very good supper, having been so long without food and so hard at work.

When they come on shore, they take all the fish that has been caught from the boats, and throw it on the beach, and there they leave it, for they are so very tired that they are obliged to hasten home that they may rest themselves.

Women then go out upon the beach, and cut open the fish and take out their bones. The heads are cut off and sold to the poor; the bones are given to the cattle to eat, and they are also used to burn. Instead of coals or wood, the Icelanders often make a fire of fish-bones. I should think that they would not make a very good fire, and that there would be a disagreeable smell while they were burning, but you know wood is very scarce

there, and it is wanted for so many things else, that it would not do to burn up all that is drifted over from America. After the heads of the fish have been cut off, and the bones taken out, it is laid on the rocks to dry.

It must remain there some weeks before it is dry enough to put away, and it must not be rained upon. The rain would injure it, therefore care is taken to cover it when it rains. When it is quite dry, a large heap of it is made on the shore, a very large heap, and this heap or stack is well covered in, and then it is quite ready for winter use.

The Icelanders catch a great deal more fish than they use themselves, so that they are able to give some of it in exchange for many useful things brought in ships from Europe, which they are glad to

buy with their fish. This kind of buying is called bartering.

There is another way of drying fish. Long wooden houses covered at the top and open at each end, are put up, and the fish are hung on the walls.

This is dried gradually by the wind passing through the building, but the sun cannot shine upon it. The principal fish that they catch is cod-fish, and some of it is sent as far as Spain, to be sold to the Spaniards.

Fishing and moss-gathering, and taking care of the cattle, is not all they have to do. Hay must be made for winter use. This the men and women and children do together. The men cut it, and the women and children help to make it. In the winter it is given very sparingly to the cows, and they are often turned out to

scrape up what they can for themselves under the snow. Where the snow is so deep that they cannot scrape it away themselves the boys are made to do it for them. The horses have to find their own food all the winter. No hay can be spared for them. In winter, the women employ themselves in spinning and knitting. They knit stockings, and mittens, and shirts, and, besides this useful work, they have some time for ornamental work.

They make gay covers for their beds, and work pretty flowers on the cushions and saddle-cloths.

The best room in the Icelanders' houses is used for a bed-room, as well as a sitting-room, and when evening comes, all the family is collected together in this room, the master and mistress, and sometimes

some friends, the children, great and small, and the servants. They all sit down quietly on the sides of the beds. There is a lamp in the middle of the room, and one of the family sits near it and reads aloud, so that all may hear while they are going on with their different employments.

There are not many printed books in Iceland, but the people find so much pleasure in reading, that they copy out whole books; and they take great pains in learning to write, that they may copy them clearly, so that they shall be easily read. Some people in Iceland get their living by going from house to house in winter, to read to the families; and besides being able to read well, these men can repeat a great deal of the history of Iceland by heart, and they learn to tell it

in a lively manner, so that it is a great treat to the quiet families to listen to them while they sit on the edges of the bedsteads knitting or working. The story is put a stop to now and then, and the children and servants are questioned, to see if they understand what has been going on, and if not, it is explained to them. Thus the very long evenings pass most happily, and the Icelanders get well acquainted with the history of their own country ; and the children, by hearing the same story over and over again, are able to remember it, and they can repeat it to their families when they grow up. They are very fond too of reading the beautiful histories in the Bible ; and while the reading is going on some of the men knit as well as the women. I suppose they find it pleasanter than doing nothing ;

and if they were engaged in their own occupations, the noise would be too great to hear the reading.

Their winter employment is to make iron, copper, and wooden tools, and to prepare cloth and leather for shoes, and these employments are all noisy.

When the long evening is over, before they go to bed they all pray together, and sing a psalm ; and then they lie down in peace.

They have a very beautiful morning custom. When they rise from their beds, before speaking to one another, they go to the door and look up to the heavens ; then they think who made the heavens, and the earth, and who has given them all their blessings, and they thank God and bless Him. How glad they must be that they have been taught to know God,

instead of worshipping idols, and fancying the poor raven can help them !

The Icelanders have very simple food, and English people would be discontented with such fare. But as they have never had better food they like it very well. They eat sour curds and milk for breakfast ; dried fish and butter for dinner and supper. Only the richer people can have bread. The poor never taste it except on grand holidays and feasts, and they think it a treat to have a little bread and mutton, and some jelly made of Iceland moss. Instead of beer, or wine, or coffee, or tea, they drink whey.

The common dress of the Icelanders is strong and warm. It is made of cloth, and they wear a blue cap, the top of which hangs down at one side of the head and ends in a tassel. Both men and



ICELANDERS.

women wear this cap in the house, but when they go out the men wear hats with broad brims, and the women's best caps are very large and curious. There is one in the picture; it is made of white linen stiffened out very much, and wound round the head with a handkerchief, which hides all the hair. On very

gay occasions, such as weddings, a fillet of gold lace is worn in place of the handkerchief. The holiday dress, which you can look at in the picture, is much ornamented. The apron is bordered with black velvet, and silver clasps fasten the stomacher, and sometimes silver chains are worn, and the band is decorated with polished stones.

The stockings are made of blue or red worsted, and the shoes of seal or sheep skin.

Now I will tell you the way of travelling in Iceland, by those who either go to different parts of the island on business, or by travellers who have come from another part of the world to see all the wonders of this singular country. They travel on horseback, and it is usual for a large party to travel together. Instead

of putting their luggage into carriages, it is fastened on the backs of horses. Though they have many reindeer in the island, they do not tame them and make them useful, as the Greenlanders do. It would be an amusing sight to see a party set off on their travels. The long line of horses are fastened together with ropes made of hair. The rope is fastened round the tail of the first, and then tied to the jaw of the second. Another rope is fastened round the tail of the second, and then tied to the jaw of the third, and so on until a long string of them are fastened together. Before they are tied together they are loaded for the journey. A thin piece of turf is placed on the back, then a wooden saddle over that. The turf is placed first, to prevent the horse's back being hurt by the very hard saddle.

There is a peg on each side of the saddle, and on these pegs are hung the luggage. The travellers mount the other horses ; and when the line is formed, a servant leads the foremost, and all set off together. The horses are well trained, and taught to move steadily and quietly. It would not do for one to run while another walked, and there must be no frisking, or kicking, or prancing or galloping.

Sometimes it has happened that the rope has broken, and a party of horses has been left behind. The foremost travellers have gone on for some miles without discovering their loss.

When they found it out, they were obliged to return and search the country until they had met with the stray animals.

The Arabs tie their camels together, when they travel, in the same way that the Icelanders do their horses, but the Icелander might take a lesson from them in prudence.

They have a little bell, which they fasten to the last camel in the line, and then they know if the rope has broken and if any of the camels have been left behind, by missing the sound of the little bell.

I told you there were fine large rivers in Iceland. There is a very curious way of crossing one of these rivers. On each side of it are very tall steep cliffs; strong ropes are fastened from the cliffs on one side to those on the other side of the river. A basket is slung over the ropes, and the traveller must get into the basket, and push himself over. As the ropes are

rather loose, the basket with the traveller in it slides quickly to about the middle, and then he must pull himself across as best he can. He sees the river below him rushing along and sometimes shooting very rapidly over masses of rock, and as he hears the rush he must tremble lest the cord should break and let him fall into the flood below. The poor horses have no baskets provided for them. They are driven higher up, where the rocks do not rise like walls on each side, and then they are made to swim over the river. It sometimes happens that the flood is so strong that they cannot struggle with it so as to reach the opposite side, and then they are carried by the stream to a cataract, which is very near, and drowned. This is a sād end for the poor useful creatures, and it is a pity that the Icelanders do not

know how to make a good bridge across that dangerous river.

I have come now to the end of my story of Iceland, but as I told you when I had finished the former story, you can learn more about the Icelanders when you are old enough to read larger books.

THE END.

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